

Raimundo Lulio Obra Cumbre

Humberto Gutiérrez

El Arte magna de Raimundo Lulio, doctor iluminado y mártir José Roquer Casadesús,1917

Historia de la literatura castellana Abigail Mejia,1929

Estudios lulianos ,1965

Revista nacional de educación nº 103 ,

Obras escogidas de Filósofos Adolfo de Castro,1873

Obras escogidas de filósofos con un discurso preliminar del excelentísimo é ilustrísimo señor Adolfo de Castro,1873

Obras escogidas de filósofos con un discurso preliminar del excelentísimo é ilustrísimo señor don Adolfo de Castro ... Adolfo de Castro,1929

Obras escogidas de filósofos ,1873

Cuentos góticos españoles Calos Baltes,2013-01-01 El lector tiene en sus manos un libro singular. Ya su título, Cuentos Góticos Españoles, supone una “rara avis” en la literatura española. Sin embargo, la tierra y la historia españolas han sido escogidas en muchas ocasiones por escritores de otras literaturas para situar sus narraciones góticas de terror. Este es el caso de Edgar Allan Poe, Charles R. Maturin y Matthew G. Lewis, entre otros autores extranjeros. Ciertamente es que también escritores españoles como Gustavo Adolfo Bécquer o Pedro Antonio de Alarcón escribieron magníficos cuentos y relatos de miedo, aunque no de carácter estrictamente gótico. Quién sí se acercó a ese carácter literario fue el escritor aragonés Agustín Pérez Zaragoza, allá por el primer tercio del siglo XIX. Carlos Baltés, el autor de estos “Cuentos Góticos Españoles”, ha desarrollado en este libro, y en época actual, un mundo de horror gótico sin parangón en España hasta ahora. Piense el lector que llegar a la configuración literaria de un cuento gótico requiere un largo camino que supone adentrarse con decisión en el Horror Sobrenatural. Una vez en éste se abren dos inquietantes veredas: la primera es la del Horror de Ultratumba, que se basa en el incierto terreno del Más allá, habitado por apariciones, fantasmas, espectros, maldiciones, y la segunda es la del Horror Diabólico, que merodea también por ese incierto Más Allá, pero gravita, sobre todo, en el Diabolo, en su personalidad, sus objetivos, sus poderes y sus relaciones con los humanos. El diablo es la personificación del Mal, el Delirio Sexual y la Burla. Si el Terror Popular presenta un perfil literario sencillo, lineal y relativamente ingenuo, el Terror

Gótico, que es el tema de este libro y su campo principal, posee el mayor nivel de refinamiento literario. El gótico es un horror culto que presenta dos mundos paralelos: uno, amable y lleno de delicadeza, que se disfruta, y otro, descorazonador, que emerge subrepticamente amparando una realidad sobrecogedora y tenebrosa. El terror gótico presenta una estructura circular; no se sabe en dónde empieza, pero se presiente que nunca termina. Su amenaza y pavor continúan vivas después que el lector ha cerrado el libro. En una geografía tan complicada y sombría es preciso dejar algunos mojones que, delimitando el mundo gótico, acerquen al lector a otros predios del horror literario. Este es el caso del Miedo llamado Popular, el Horror Cósmico, el Parapsicológico, o el de la terrible e inmisericorde Fatalidad. El lector encontrará así en este libro también algunos breves ejemplos de todos ellos.

Obras completas Emilia Pardo Bazán (condesa de),1903

Obras selectas Joaquín Antonio Balaguer,2006

Sinapsis El ajedrez del siglo XXI Humberto Gutiérrez,2021-05-29 “SINAPSIS – El Ajedrez del Siglo XXI, es una nueva variante del juego ciencia, que no modifica las Leyes de la Federación Internacional de Ajedrez (FIDE). DELFOS, el Tablero de juego de SINAPSIS es Poli-semiótico, sinestésico y sigue conteniendo las casillas blancas y negras del tablero clásico de Ajedrez; él es la génesis de los Protocolos de Juego, entendidos estos como Algoritmos Analomáticos (nuevo paradigma de la programación computacional).”

Al Ándalus, puerta del pensamiento clásico en Europa Ramón Sanchis Ferrándiz,2022-06-10 Pocos podían sospechar que la caída del mundo clásico se iba a precipitar sobre la cuenca del Mediterráneo durante un periodo medieval que llegó a durar mil años. Las luchas larvadas por el poder, las migraciones, las nuevas ideas religiosas y las invasiones bárbaras hicieron el resto. En esta obra, Ramón Sanchis, analiza el desarrollo del conocimiento a lo largo de toda la Edad Media y en la que Al Ándalus fue clave en la conservación y recuperación de la cultura clásica. Se profundizará en los acontecimientos que marcaron a la sociedad y la cultura de la época como la caída del Imperio romano de Occidente, la evolución del cristianismo primitivo, la gnosis, las Escuelas de Misterios, la vinculación de las ideas procedentes de Oriente y Occidente, la filosofía hermética, el nacimiento del islam, el esplendor de la cultura hispanomusulmana, la cábala, el desarrollo del Imperio carolingio, las órdenes monásticas y mendicantes... desde la caída del mundo clásico a la formación de Europa. «No creo en la leyenda que adjudica al medioevo la pobreza de espíritu. En la actualidad, la ciencia, la política, las artes y las religiones deben mucho a este proceso de reencuentro y a las rutas seguidas por tales conocimientos que son indispensables para comprenderlo». Ramón Sanchis

Apodos reales Javier Leralta,2008 Apodos Reales es un libro que cuenta la historia de España a través de los mote de sus reyes, profundizando en la explicación del sobrenombre, sentencia breve muy común en España. Desde la invasión árabe (711) hasta la Guerra de la Independencia (1808-1814) gobernaron los diferentes reinos peninsulares cerca de ciento

cincuenta soberanos entre reyes y reinas, condes, califas y emires. Muchos de ellos, más de ochenta, fueron bautizados con un apodo - sobre todo en la Edad Media - que hacían referencia, en algunos casos, a su forma de gobernar (el Cruel, el de las Mercedes, el Malo, el Bravo, el Justiciero, el Batallador, el Conquistador); en otros a algún aspecto físico o psíquico (el Velloso, el Gordo, el Fuerte, el Doliente, el Hermoso, el Impotente, el Hechizado, la Loca, el Temblón, el Gotoso) o bien destacaron virtudes (el Santo, el Sabio, el Noble, el Casto, el Humano, el Católico, el Magnánimo, el Liberal) o alguna circunstancia peculiar o anecdótica de sus vidas (el Emplazado, el Ceremonioso, el de Antequera, el Cazador, el Mejor Alcalde, Pepe Botella, el Deseado). Una vez comprobadas sus biografías se han seleccionado las vidas de veinticinco reyes y reinas principales por su interés y curiosidad y las de otros veinte monarcas secundarios por su importancia en la historia o lo llamativo de sus apodos. Cada biografía se completa con un apartado de citas viajeras porque creemos que la historia y el viaje son una parte importante de nuestras vidas que debemos compartir. Por eso invitamos al lector a conocer aquellos lugares (territorios, monasterios, castillos, templos, palacios, panteones, villas) que mantienen vivo el recuerdo de los personajes tratados en el libro.

Africa en la acción española Tomás García Figueras,1947

La divina comedia Dante Alighieri,2012-01-05 La divina comedia es una de las obras señeras de la humanidad. Nadie hasta hoy ha logrado alcanzar las cumbres de la inspiración y la fantasía arrebatadora de que hace gala el genial florentino en su poema inmortal. La Divina Comedia es una de las obras señeras de la humanidad. Nadie hasta hoy ha logrado alcanzar las cumbres de la inspiración y la fantasía arrebatadora de que hace gala el genial florentino en su poema inmortal. Guiado por Virgilio y de la mano de Beatriz, su angelical enamorada, Dante canta con pavorosos acentos los horrores del Infierno y del Purgatorio, hasta alcanzar la dulce y armoniosa paz del Paraíso, donde su inspiración poética llega a su plenitud.

Enciclopedia universal ilustrada europeo-americana ,1923

Aranjuez, utopía y realidad Ana Luengo,Coro Millares,2008 A mediados del siglo XVI, Felipe II y su arquitecto real, Juan Bautista de Toledo, transformaron las llanuras de inundación del Tajo y del Jarama en un enclave donde se plasmaría de manera excepcional una visión única del mundo tal y como lo entendía el hombre renacentista. Esta intervención decisiva determinaría el futuro de Aranjuez durante más de cuatrocientos años, convirtiéndose en el paradigma español de “paisaje cultural” por las especiales características de su trazado territorial en compleja interacción con el medio físico.

Bibliografía pedagógica de obras escritas en castellano ó traducidas á este idioma: T-Z. Adiciones. Apéndice. Suplemento. Refranero pedagógico Rufino Blanco y Sánchez,1911

El espiritualismo español y destino providencial de España en la historia universal Juan Sáiz Barberá,1977

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